1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

122 Financial support for the field work came from two sources. The Board of Research of the University of California contributed materially to field expenses and to the preparation of the manuscript. In addition, a substantial amount was made available for field expenses by the Departamento Autónomo de Asuntos Indígenas in México. Funds for a preliminary survey of the Tarascan area, which resulted in the selection of Cherán for study, were supplied by the Board of Research of the University of California and the Instituto Politécnico Nacional.

121 The village of Cherán was chosen for several reasons. In the first place, it is the largest of 177 the mountain Tarascan villages and consequently offered an advantageous opportunity for several people to work simultaneously. Until about 1937 Cherán was also one of the most isolated of the mountain Tarascan towns. [491] In that year the grade for the branch highway from the Guadalajara–Mexico City highway to Uruapan was established. Paving of this highway was completed in 1940, but little effect on Cherán had yet taken place. This situation offered an attractive opportunity for later investigation of the results of lessened isolation. Finally, Cherán is an almost wholly Indian town, a situation which is not true of most of the large mountain Tarascan settlements. Actually, in 1940 only a few families in Cherán did not regard themselves as Tarascan. The 177 non-Tarascan families were more or less tran- 563 sient and occupied a low position in the social 121 scale; most of them were the flotsam left from the highway construction crews and had neither influence nor status in the town. The majority actually left the town during 1940.

[p. 1c]

2: Carrasco E-4, 5 (1945) 1952 NU34 Tarasco NU34
Pátzcuaro

[P. 3]
[P. 2 Contains no Text]

PREFACE

122 The author wishes to express his thanks to the Wenner-Gren Foundation for Anthropological Research (formerly The Viking Fund) for a predoctoral fellowship under which the library research and a substantial part of the writing of this paper were done, as well as to the Rockefeller Foundation for a grant which allowed the completion of the manuscript.

104 194 In writing Tarascan words we use the alphabet approved by the Consejo de Lenguas Indígenas in 1939. It follows Spanish usage in so far as possible.

The vowels a, e, i, o, u, are pronounced as in Spanish. ʌ is a high central vowel.

The consonants b, d, f, g, j, k, l, m, n, p, s, t have Spanish values.

- ȼ is pronounced like Spanish *ts*
- č is pronounced like Spanish *ch*
- z is pronounced like English *dz*
- j is pronounced like English *j*
- ŋ is pronounced like English *ng* in sing. In the Lake dialects it becomes *n*.
- r appical flap, like Spanish *r* in *cara*
- ɾ coronal flap
- š is pronounced like English *sh*
- p', t', etc. are aspirated

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2:Carrasco E-4, 5 (1945)1952
[p. 10b] NU34 Tarasco NU34
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128 tion when attempted is for the most part inferential: seeing what older stages survive and how they are represented in modern material.

121 A discussion of Indian-Spanish acculturation in the sixteenth century is not attempted. Taken as a point of departure is the already more or less stable Indian colonial culture of the so-called Indian republics at the end of the eighteenth century. Our main source of information
127 is a 1789 official report on Michoacan, giving good information on the economics and political-religious organization of Indian towns. Part of it has been published[6] and another part has been used in the typewritten copy appended to Osbourn, 1941. References in other works are ably summarized and quoted by León.[7] Much more material undoubtedly can be recovered from archives in Mexico City and Michoacan. An important kind of document are the *pindecuarios*, lists of the towns' financial obligations and their officials for every religious celebration.[8] They provide information transitional to the nineteenth century. A good picture of Tarascan cul-
114 ture in the late-nineteenth century, on the eve of the Mexican Revolution, is provided by León, Lumholtz and Starr.[9] Modern material also throws light on preceding periods, providing a fuller description of what in older sources is barely sketched.

Among the post-revolutionary studies, Sáenz[10] shows great insight into the political conflict in La Cañada villages. Simpson's *Ejido* includes as one of his case studies the history of the land reforms in one Tarascan community. The names used are fictitious but it is evident that the area is the Zacapu swamp and the village in question is most probably Tarejero.[11] Mendieta y Núñez summarizes the existing literature on the Tarascans from pre-Spanish to modern times. His monograph is based primarily on published sources but contains some original material. The chapters on the agrarian problem by Fausto Galván Campos are particularly useful.[12]

122 Practically all field work in the present period has been done as part of a cooperative project of American and Mexican in-
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6. Estado . . . , 1944.
7. León, 1906.
8. Fragments of such documents have been published in Rivera, 1868, 230-34 (for the village of Cocneo in 1767); Ocampo, 1900, 399-40 (for San Francisco in 1816) and León, 1906, 425-427 (for Pichátaro, no date).
9. León, 1906; Lumholtz, 1902; Starr, 1901 and 1906.
10. Sáenz, 1936.
11. Simpson, 1937, chapter xxv.
12. Mendieta y Núñez, 1940.

2:Carasco E-4, 5 (1945)1952
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122 stitutions for the study of the Tarascans.[13] Work began in 1940 and since then the 114 main investigation has included two community studies, one of Cherán, a large Tarascan speaking town of farmers[14] and Tzintzuntzan, a Spanish speaking town of potters and farmers.[15] West gives a general cultural-geographical survey of the area.[16] Other reports are unpublished as yet or are not related to our problem.

114 The field work on which this paper is based, also part of the Tarascan project, took place in 1945. Although drawn for the most part from one single village (Jarácuaro), material on the ideology and lore of the Tarascans was gathered from several other towns. The purpose of the investigation 121 was to obtain a picture of what we might call their world view: ideas and beliefs about the origin and nature of the world, the natural and the supernatural elements, the main religious concepts, their folk science or lore. This kind of material is most frequently expressed in narrative folklore.

Cherán and Tzintzuntzan, the two communities 12/ for which full monographs are available, are rather conservative towns 101 where the agrarian movement has been weak. Jarácuaro, on an island in Lake Pátzcuaro, where most of the author's material was gathered, is a town of hat makers and farmers. From a total population of about 900 only eight men were still agraristas in 1945. Most of the rest of the town considered themselves sinarquistas, were organized, and controlled the local government. Had the problem of this paper been stated before the field work, more material would have been obtained from predominantly agrarista towns, but this monograph deals mostly with the conservative and sinarquista positions. A detailed study of the Tarascan agrarian movement and what it has meant for the Tarascan

13. Rubín de la Borbolla and Beals, 1940; Beals, 1946, ix; Foster, 1948, 1.
14. Beals, 1946.
15. Foster, 1948.
16. West, 1948.

4: West K-5 (1946) 1948 NU34 Tarasco NU34

[P. V-a]

[P. iv contains no text]

PREFACE

121 The present study was done under the auspices of the Institute of Social Anthropology, Smith-
[122] sonian Institution, Washington, D. C., and in cooperation with the Escuela Nacional de Antropología, Mexico, D. F. The study proposes to serve as a background for the various detailed pueblo monographs executed in the Tarascan area by other members of the Institute.

Being a report on the cultural geography of a region, the present paper is chiefly descriptive, although a developmental treatment has been employed wherever the scanty historical materials would permit. Physical background is only briefly considered; emphasis is on material culture, particularly modern Tarascan economy: agriculture, handicrafts, and trade. In addition, an attempt is made to describe the areal recession of Tarascan speech since Spanish contact.

114 Field work was done in April, May, and June of 1946. With the exception of Cheranátzicurin, all Tarascan towns were visited. Many neigh-

7: Kaplan E-5 (1948)1951 NU34 Tarasco NU34
Sierra Tarascans

CHANGING FUNCTIONS OF THE HUANANCHA DANCE AT THE CORPUS CHRISTI FESTIVAL IN PARACHO, MICHOACÁN, MEXICO*

By Bernice A. Kaplan

ONE MIGHT EXPECT in a community which, in recent decades, has seen a great deal of labor migration and the return of these migrants to their native town, that many of the local traditions and folkways would be discarded as more modern ways were adopted. One discovers, however, in getting beneath the surface of the everyday round of affairs that easily meet the eye, that many of the older customs and beliefs are adhered to with great tenacity. It often appears that the actual place of these practices in the structure and functioning of the community is not completely understood by the participants and residents. For example, in the town of Paracho the *Canaquas*, the traditional songs of praise rendered in the native idiom, are often sung for visiting dignitaries. Nonetheless the girls who sing these *Canaquas* do not themselves speak Tarascan, nor do they know what they are singing about. The singers must learn the correct ordering of the syllables by rote from an older woman whose parents spoke the language. Despite this, it is believed that this is the proper way of doing things, and that to do otherwise would mean to lose continuity with the past more rapidly than the inhabitants wish. That the visiting dignitary usually doesn't understand the songs either, is of no concern. Through the singing of the *Canaquas* and the performance of special dances the residents indicate that they are a people with a past and with traditions that are still living, and the visitor in the face of this performance must concur that these, indeed, are a "people."

Native dances and *Canaquas*, however, are not everyday affairs. Their performance is limited to times of fiesta: the dances, because they are traditionally performed at these times; the *Canaquas*, because the visiting dignitaries most often make their appearance at such festivities. Inasmuch as the transmission of cultural sanctions from one generation to another is often to be found in dance and music one may expect to find in such performances, when they are associated with particular periodic occasions, remnants of a past which may be difficult to trace in the daily activities of the people. These relics provide, however, a dynamic link with the past which, even if not wholly functional in the everyday life of the people, gives them a framework around which to orient

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8: Kaplan E-5 (1948)1953 NU34 Tarasco NU34
Sierra Tarascans

By BERNICE A. KAPLAN

Ethnic Identification in an Indian Mestizo Community

I. SOCIO-CULTURAL FACTORS[1]

A study in a Mexican community provided opportunities for the collection of material for a statistical study of the bases of ethnic identification. In Paracho, a community in the Sierra Tarascan region of Michoacán, it appeared possible that a racial classification of the population might prove useful in the final analysis of certain anthropometric materials. The investigation was to study the effects of migration upon the physical dimensions of returned migrants in comparison with those of non-migrants and a question on the "race" of the subjects' parents was included on the data sheet. After a few records had been taken it became evident that the responses to the "race" question were such that they would be of little aid in the analysis of the anthropometric data, but that they might be of some sociological interest. The purpose of this paper is to analyse the responses to this question with a view to the insights gained into the ethnic categorization of a people by itself.

Although much has been written concerning the definition of Indian and Mestizo in Latin America, to the author's knowledge there has been no quantitative study designed to show the degree to which several possible classificatory devices are employed by the natives of a region in categorizing themselves. Furthermore, there has not been any study designed to show which segments of a population manifest changes in attitudes regarding ethnic identification.

It has frequently been said that membership in either the Indian or the Mestizo (Ladino) group in Latin America is a matter of socio-cultural rather than biological affiliation.[2] In communities where both Indio and Mestizo are locally distinguished, interaction between these groups is said to be similar to either class-like or caste-like relations.[3]

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[1] Aided by a grant from the Wenner-Gren Foundation for Anthropological Research, to Wayne University College of Medicine for anthropological studies in Mexico.

[2] Julio de la Fuente, "Ethnic and Communal Relations" in *Heritage of Conquest*, ed. by Sol Tax (Glencoe, The Free Press, 1952), p. 77.
Julian H. Steward, "The Changing American Indian" in *Science of Man in the World Crisis*, ed. by Ralph Linton (New York, Columbia University Press, 1945), pp. 282-305.
Harry Tschopik, Jr., *Highland Communities of Central Peru*, Smithsonian Institution, Institute of Social Anthropology, Publication No. 5 (Washington, 1947), pp. 11-15.

[3] Julio de la Fuente, *op. cit.*, pp. 76 *ff.*

11: Boyd H-4, 5 (1953) 1958
[End Plate 3]
NU34 Tarasco NU34

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Plate III. Views in Morelia

Upper, Ignacio Peña, narrator of the myth of creation, in front of author's apartment.
Lower, Spanish aqueduct built to bring water from mountains to city.

[177]